

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

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*“I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick” (EZEK. 34: 16).*

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## ORIGIN, NATURE, DESTINY OF MAN.

“AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Gen. 2: 7).

This is the Biblical account of our creation. It tells us that man consists of two parts, the body formed of the elements of the earth, and the God-given spirit, and that by the union of the two man became a living soul. Compare Doc. and Cov. 88: 15, “And the spirit and the body is the soul of man.”

With this fundamental truth before us, we may, reverently and humbly, engage in the following inquiry:

1. What is the origin of the body?
2. What is the origin of the spirit?
3. What is the nature of their union?
4. What is the age of man on earth?
5. What was the original intellectual status of man?
6. Is there more than one human race?
7. What is the final destiny of man?

### I. ORIGIN OF THE BODY.

There are various theories purporting to account for the origin of our mortal bodies.

Some of the ancient philosophers held that earth spontaneously brought forth living forms. Modern philosophers, who have adopted the same view, say that inanimate matter has, by some chance, turned into living substance. They think that, as chemists have succeeded in producing urea, which is an animal product, it is not unreasonable to suppose that they will some day be able to make a fish. It is, they say, only a question of bringing together the necessary conditions. This theory of spontaneous generation need not detain us long. It has been shown to be untenable.

According to Prof. Tyndall, it belongs to a class of absurdities "too monstrous to be entertained by any sane mind" (*Athenæum*, September 24th, 1870, p. 409).

In the year 1809, a French naturalist, Lamarck, asserted that all plants and animals, including man, are developed from certain germs. He admitted that God created the material of which the universe is composed, but, having created it, He left it to itself to develop in accordance with laws governing it. He endowed matter with certain properties but did nothing more—somewhat as a watchmaker who makes a watch and then lets it run without troubling any more about it. According to his view, God made cells that could be quickened into life by ethereal influences, such as heat and electricity, and from these cells all living forms developed by a slow process.

His theory has been stated thus (Dr. Hodge's *Systematic Theology*):

"Any considerable and permanent change in the circumstances in which a race of animals is placed, superinduces in them a real change in their wants and requirements.

"This change in their wants, necessitates new actions on their part to satisfy those wants, and finally new habits are thus engendered.

"These new actions and habits necessitate a greater and more frequent use of particular organs already existing, which thus become strengthened and improved; or the development of new organs when new wants require them; or the neglect of the use of old organs, which may thus gradually decrease and finally disappear."

Darwin seems to have adopted and amplified this theory. He holds that all animals are descended from four or five progenitors, and all plants from an equal, or lesser number. He takes the existence of life, as well as of matter, for granted, and does not go into the question of the origin of the living cells. He differs with Lamarck in ascribing their development to external influences entirely. This development, or evolution, he maintains, has taken place in accordance with the following laws:

First. Like begets like; that is the Law of Heredity.

Second. While like begets like, there is also some difference between the parents and their offspring; that is the Law of Variation.

Third. Plants and animals increase too rapidly for the means of support that exist; therefore, some must go under; that is the Law of Struggle for Existence.

Fourth. Those best adapted for their environments survive; that is the Law of Survival of the Fittest.

Says Mr. Darwin:

"It is interesting to contemplate a tangled bank, clothed with many plants of many kinds, with birds singing in the bushes, with various insects flitting about, and with worms crawling through the damp earth,

and to reflect that these elaborately constructed forms, so different from each other, and dependent on each other in so complex a manner, have all been produced by laws around us \* \* \* Thus, from the war of nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the higher animals, directly follows" (*Origin of Species*, p. 579).

It should be noted that neither Lamarek nor Darwin is the first expounder of this theory. Among ancient philosophers, Epicurus taught that the animals have been made what they are by slow processes of selection and adaptation through the experience of life. Lucretius, who endeavored to popularize the philosophical speculations of Epicurus and Democritus, says, "Many races of animals must have perished and failed to propagate their kind. Those which we see at present alive owe their continued existence to their superior cunning, or their bravery, or their speed; whilst others have been preserved because they were found useful to men." Epicurean philosophers held that there was no design in the structure of the organs of the body. The eye, for instance, was not given to see with. It happened to be developed and was found to be useful for the perception of objects, and, therefore, it was strengthened and perfected by use as an organ of vision. This is essentially the modern conception of many disciples of Lamarek and Darwin.

It should be noted also that the theory is contrary to the account of the creation as given in the Scriptures. It is true that Moses does not profess to write a scientific treatise on the creation, and that he leaves perfect freedom for scientific research and speculation; but it is also true that he makes certain statements which clearly are intended for our instruction and guidance in our search for truth. Among these is the statement that God "created," that is, organized, not only the heavens and the earth, but also every distinct kind of plants and animals, and, finally, the body of man. This is the account of Moses of the origin of species. Each species was separately originated by a divine act of creation. It follows that it is permanent. Species do not pass one into another. Variations are numerous, and they can be mixed, or trained, to produce more varieties, but between the species themselves there is an impassable gulf. Any theory at variance with the positive statement of the author of Genesis, and the results of scientific experiments on this important point must be rejected as unscientific and false.

The Lord God "formed" man. Man's earthly tabernacle owes its existence to a creative act of God. What that act was we are not told. *How* the body was formed out of earthly elements Moses does not say, but he does say that God did it. God is the architect of the material body. It did not grow spontaneously; it was not an accident; it does not owe its existence to the accidental co-operation between natural forces and the qualities inherent in

oxygen, hydrogen, carbon, lime, silica, etc.; it did not evolve from a lower species.

Alfred Russel Wallace recognized this as scientifically proved by the various physical peculiarities in man, which could not have originated through natural selection alone. Among these are (a) *the absence in man of any natural protective covering*. Natural selection would not have produced a peculiarity which would have been fatal to human existence except for the intelligence man is endowed with. (b) *The size of the human brain*. That, too, would be a disadvantage, except for the human intelligence. The brain of the gorilla is only one-third that of the best developed of the human race. (c) *Man's intellectual capacity* belongs to a much higher order than that of any animal. You cannot teach an elephant geology, or a dog theology; but there is no human being that cannot be taught these sciences, if he or she is given an opportunity at the proper time. On this point Orson Pratt well says:

“He [man] is, indeed, something compared with the small glimmerings of light that exist in the brute creation, in the beasts of the field, in the fowls of the air, and in the fishes of the sea; all these have some degree of knowledge and understanding; and some of them have some degree of information and knowledge that man is not in possession of. Man designates such intelligence by the name of instinct; they seem to be guided by a principle that man, naturally speaking, is not in possession of; but yet, when we contemplate the reasoning powers and faculties of man—the rational faculty—the abstract ideas that are capable of dwelling in his mind, and then look at the brute creation, we see a vast difference between the two.

“Mankind, in one sense, are far above the brutes, and not only this, but they are above even some of the angels; for there are certain orders of angels that are far beneath man; \* \* \* hence, we read that man shall judge angels” (*Journal of Discourses*, Vol. III. p. 98).

Man's body, then, is one of God's original creations, God's workmanship, His “poems” as the word used in Ephesians 2: 10, may be translated. It is of the earth, but organized by a creative act of the Almighty. That is its origin.

## II. ORIGIN OF THE SPIRIT.

The principal views concerning the origin of the spirit of man are: First, that each spirit is created and placed in the human body during some time of the pre-natal development; secondly, that the spirit is generated simultaneously with the body; and, thirdly, that the spirits were born and existed before the earth was formed. These views are known as *Creationism*, *Traducianism*, and *Pre-existence* respectively.

1. Creationism is the most common theory among reformed theologians. They hold that God repeats in the case of each individual human being the creative process by which Adam was

made a living soul, and in support of this view they quote Zechariah 12: 1, in which it is said that God "formeth the spirit of man within him"; and Isaiah 42: 5, where the Almighty is said to give "breath unto the people upon it [the earth], and the spirit to them that walk therein." But these and similar passages merely prove that the spirits of men are of divine origin. They support the doctrine of pre-existence just as firmly as, if not more so than, the theory of immediate creation. They also argue that the spirit is immaterial and indivisible, and can not, therefore, be derived from the parents. It cannot, they say, be admitted that the spirit of Adam was an essence which has been divided, and is still being divided, or partitioned among his descendants. This is, of course, an argument only against traducianism, and not against pre-existence. The Greek church, from the first, declared in favor of creationism.

2. Traducianism was the theory favored by Tertullian in the Latin church, but it was opposed by prominent Fathers, among whom was Augustine. The Traducianists hold that the spirit of man is produced by the law of generation, being derived from the parents, as the body is. They refer to the Scripture which says that Adam begat a son in his likeness, and argue that this means the spirit as well as the body. They argue that, since Moses does not say that God breathed into Eve the breath of life, we must suppose that she received her spirit from Adam. But their strongest argument is based on the supposed law of heredity according to which all the descendants of Adam have been made partakers, in their spirits as well as bodies, of the consequences of his sin. It is also urged that peculiarities of mind and temper are truly transmitted from parents to children, as are physical characteristics, and that this would be impossible unless the spirits are derived from them as well as the bodies, but this argument is by no means conclusive. It must be remembered that ethnical, national, and family peculiarities are often due to surroundings, and are developed by training or habits, and that the limitations of the body have a restricting influence upon the activities of the mind. One thing is certain. There are no Scripture proofs in support of this theory. In the absence of such proofs, it has no solid foundation.

(TO BE CONTINUED.)

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### CHRONOLOGY OF THE WAR.

- January 1.—According to reports, German aviators, on December 30th, 1915, dropped bombs on Salonika, killing a shepherd and four sheep. The consuls of Germany, Austria, Turkey, and Bulgaria were then arrested and taken on board a French warship.
- January 3.—The Glen Liner *Glengyle*, the Liverpool steamer *St. Oswald*, and a Japanese boat reported sunk in the Mediterranean. Russian

troops make a forward move at Czartorysk and near Czernovitz. Essad Pasha, of Albania, declares war on Austria.

January 5.—Russians occupy Czernovitz, the capital of Bukovina.

January 7.—Two guns and seven hundred prisoners captured on the Tigris.

January 9.—French aeroplanes raid Sofia. Russians make two thousand prisoners. Allies withdraw from Gallipoli.

January 13.—Austrians occupy Cettinje.

January 15.—An Austrian cruiser sunk by a French submarine.

January 18.—Announcement is made that Montenegro has surrendered unconditionally to Austria.

January 20.—Montenegrins are said to have rejected Austria's peace terms.

January 23.—Monastir bombarded by forty-five French aeroplanes. Two aeroplanes raid the east coast of Kent. Montenegrins and Serbians concentrating around Sentari, for a final stand. They are aided by Albanians under Essad Pasha.

January 25.—A Petrograd message says the Russians have captured four thousand Turks near Erzerum.

January 27.—Austrians claim to have captured 1,197 prisoners at the Gorizia Bridgehead.

January 29.—A Petrograd report states that the Russians are driving the Turks towards the city of Moush, in the Caucasus. Serbians in Albania retreating.

## STATISTICAL REPORT OF THE RELIEF SOCIETIES OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 25th, 1915.

Conferences.	No. of Relief Societies.	No. Enrolled.	No. of Meetings Held.	Average Attendance.	No. of Families Assisted.	No. of Visits.	No. of Articles Made.	Cash Receipts.			Cash Disbursed.		
								£	s.	d.	£	s.	d.
Birmingham.	7	84	201	49	61	149	232	30	13	8	23	9	7
Hull.....	4	63	156	36		219	362	28	6	10	25	17	0
Irish.....	1	7	26	6	10		32	14	9	9	11	6	4
Leeds.....	7	134	166	108	74	1006	324	78	0	10	69	11	3
Liverpool.....	5	88	145	61	55	215	273	23	2	11	18	8	0
London.....	5	61	219	35	48	218	231	25	15	9	20	13	7
Manchester...	4	62	143	36	27	204	257	70	12	4	62	3	4
Newcastle.....	5	75	178	51	27	128	117	18	19	8	15	13	10
Norwich.....	1	24	23	12	16	12	45	9	16	9	12	13	6
Nottingham..	6	92	143	65	47	1151	212	52	15	3	48	7	2
Scottish.....	2	32	68	24	9	236	98	22	2	8	17	15	5
Sheffield.....	1	9	43	8	6	15	17	3	6	1	2	15	0
TOTAL...	48	731	1511	491	380	3553	2200	378	2	6	328	14	0

# STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 25TH, 1915.

Conferences.	Conference Presidents	Missionaries.				Local Priesthood.				Members.	Children under 8 years old.	Total No. of Sons.	Baptized.	Excommunicated.	Died.	Answered Calls While Teaching.	Invitations In Whole.	Gospel Conversations.	Facts Distributed.	Book of Mormon Distributed.	Standard Church Works Distributed.	Meetings Held.
		H. Priests.	Seventies.	Elders.	Ladies.	H. Priests.	Elders.	Priests.	Teachers.													
Birmingham	James Judd	2	6	4	25	21	21	638	168	877	25	1	8	52227	381	17805	204686	26	33	965		
Bristol	E. M. Greenwood	4	4	21	7	5	9	273	76	391	15	3	3	48967	105	5810	35318	33	18	651		
Hull	Virgil C. Hall	3	6	2	14	9	13	250	52	340	21	1	1	40616	215	7160	100748	26	33	894		
Irish	A. L. Hanks	3	3	13	5	3	8	245	54	328	8	4	5	25046	234	2680	51144	25	18	415		
Leeds	C. N. Bagley	5	5	15	14	24	55	723	148	979	58	11	11	36067	316	11005	122870	35	25	938		
Liverpool	C. J. Woods	5	5	7	28	12	24	570	116	757	24	7	1	40210	226	9358	122199	35	25	938		
London	J. Perry Egan	4	8	26	37	18	39	818	132	1071	35	1	1	78719	102	14235	231962	97	98	1035		
Manchester	Rao B. Dumford	1	5	20	28	11	25	571	59	714	18	4	4	34560	212	7508	105536	36	36	1186		
Newcastle	Jonathan Hunt	4	6	10	17	20	44	417	183	685	37	7	7	39567	76	7272	86246	33	62	1108		
Norwich	W. Werritt, Jr.	2	5	8	13	1	5	172	31	230	13	11	5	31056	484	9882	78901	124	41	612		
Nottingham	E. E. Greenwood	2	8	21	23	14	25	300	66	449	12	12	12	30635	1671	11096	113359	183	290	1297		
Scottish	M. P. McKay	3	4	19	10	6	22	486	164	707	14	2	2	41332	299	8031	132816	22	14	475		
Sheffield	Joseph O. Stone	1	5	7	16	10	13	326	67	439	18	6	6	33470	404	4150	88538	38	43	439		
Liverpool Office		1	1																			
Totals		1	3	47	70	1	173	231	154	303	5789	1316	7967	298	23	76	33242	4725	115992	719	848	11612

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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THURSDAY, FEBRUARY 3, 1916.

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## EDITORIAL.

### STATISTICAL REPORTS.

In this week's *Star* is presented a statistical report of the British mission for the past year, including particulars concerning the work of the Relief Societies, all of which our readers will find of great interest.

If compared with previous reports, the figures are somewhat smaller than those reached before the war; but if the diminished number of missionaries in the field is considered, the results are encouraging, and, in some particulars, exceed all expectations. We feel thankful to our heavenly Father that He has blessed the efforts of His servants in the past, and that the prospects for the future, as far as human eye can see, are bright and promising. In some branches there are many inquirers, and the waves of prejudice are being stilled. In others, the adversary is still in evidence; but the work of God is rolling on. We are thankful that the Lord still permits His servants to sojourn among the nations, for we know that these will be blessed, for their sake, notwithstanding the storm that is now raging, just as Egypt was blessed by the presence of Joseph.

We feel especially to commend the Latter-day Saints for the willingness they have shown to comply with the law of God concerning tithes and other free-will offerings. There is, of course, still room for improvement, for some seem to regard that law as a dead letter. The majority, however, of the British saints, as well as those in other parts of the European mission, are faithful in this respect, and this is a matter of great satisfaction. We could wish that all saints were equally faithful. For those who are honest in their accounts with our heavenly Father have a claim on Him—be this said with all reverence—which He will redeem a thousandfold, while those who neglect their duties, stand in the way of their own spiritual and material progress.

The work of the Relief Societies is very encouraging. The number enrolled, the meetings held and average attendance, the pieces of clothing made, the families visited, and the cash received and disbursed, give evidence of great interest in this work and intelligently directed efforts. We can add the following data from other parts of the European mission:

In the Netherlands there are 9 Relief Societies, with a membership of 172. They have distributed 661 articles of clothing, and

not far from £50 in cash. In the Swedish mission there are 12 societies, with 256 members. They have made 1,991 visits, and distributed about £35. In the Scandinavian mission there are 18 societies, with 460 members. They have made 587 visits, and distributed 55 articles of clothing, and something like £100. In the Swiss and German mission there are 12 societies, with 527 members. They have made 1,173 visits, and distributed 718 pieces of clothing and about £135. The total for the entire European mission is 99 societies, with a membership of 2,146. They have made 8,919 visits, and distributed 3,634 pieces of clothing. They have assisted 721 families, held 3,060 meetings, received £748 7s. 8d., and distributed £659 6s. 10d. This is a creditable showing, indeed. The sisters engaged in this work, we have no doubt, feel grateful for the results achieved, and are determined to continue and not to become weary in well-doing.

The *Millennial Star* continues its efforts to be a guide, a counselor, and a friend to its patrons. To what extent it has succeeded is not for us to say. Its articles on points of doctrine, its comments on current events, its notices from the field, and its many contributed articles must be left to speak for themselves. Naturally, because of the smaller number of elders in the field, its circulation has not increased. A little more effort on the part of the elders and saints for the *Star*, this year, would be appreciated.

We look forward to an outpouring of the Holy Spirit upon the labors of the elders during this year. Let us all live so that we may be prepared for it. Let us pray as if we expected our heavenly Father to hear us. And then let us labor with all our might. The Preacher says, "Whatsoever thy hand findeth to do, do it with thy might"; and this is particularly applicable to missionary labor. It must be whole-hearted, energetic, intense. The one engaged in saving life, be it from a burning building, a sinking ship, or from a deadly disease, must be in earnest. One engaged in saving souls should not be less active or less determined to succeed.

HYRUM M. SMITH.

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## THE FORD PEACE CRUSADE.

READERS of the *Star* have undoubtedly followed, with some interest, the reports that have appeared in the press regarding the peace pilgrimage, headed by Mr. Henry Ford, of Detroit, U.S.A. The complete failure of it, after having passed through some truly Quixotic situations, has been noted with no surprise whatever, for, from the beginning, it was apparent to all practical, well-informed observers of current events, that the scheme was doomed to die barren of results. But a brief review of it may not be without interest at this time.

To many the peace party seemed to have had no plan. But they had some ill-defined, hazy object in view. Their first effort was to induce the United States government to approach the belligerent governments with peace propositions. When they failed in this, they decided to make an effort without government aid. They thought that, as soon as the peace ball had been started rolling, no matter by whom, it would grow in momentum and importance. Imbued with this idea, Mr. Ford chartered the steamship *Oscar II.*, and invited peace friends, to the number of four hundred, to join him on a peace cruise. They were to go first to Christiania, where they were to be joined by Norwegian peace advocates. From there they were to go to Stockholm, and then to Copenhagen, and finally to The Hague, where delegates from Switzerland and Spain were to join them. From the delegates brought over from America, and those picked up on the road, a deliberative body was to be selected, which was to sit in one of the neutral capitals and frame terms of peace, which would be acceptable to all the belligerents. This was the plan.

How did a practical business man come to head such a wild-goose chase?

Last summer, it will be remembered, some excellent women from America decided that they would stop the war by holding a peace congress at The Hague. They passed resolutions, and then sent delegates to the capitals of Europe, to talk peace to the responsible heads of governments. Among the American women who took this pleasure trip were Madame Schwimmer, Miss Angela Morgan, and Miss Rebecca Shelley. When they returned, they reported, with all the enthusiasm needed to hide the failure, that a vast majority of people, including members of the governments, were anxious to have peace restored, but that no one would take the first step. Some of these women came to Detroit, trying to interest mothers in demanding a conference of neutral nations. Miss Morgan recited her poems, "Battle Cry of the Mothers," and "The Hour Has Struck," and Miss Shelley addressed the groups they got together. They held one or two great mass meetings, where they aroused extraordinary emotions. The Detroit papers gave long reports of their work. It came to Mr. Ford's attention. Madame Schwimmer called upon him, and afterwards Mr. Louis P. Lochner, of the Chicago Peace Society, and others saw him, with the result that both Mr. and Mrs. Ford became interested in this idea of stopping the war at once by the intervention of neutrals, and Mrs. Ford gave Miss Shelley \$10,000, to be expended at once by the Women's Peace Party in telegraphing to women over the whole country to demand of the President, by telegrams and letters, that this country intervene to stop the war. This is how the peace pilgrimage came about.

The entire plan was founded on a misconception common to American peace friends. These have an impression that all that

is needed to make peace permanent, is to talk and pass resolutions; they believe that all men and women really desire the abolition of war and the substitution of arbitration. Nothing is farther from the truth. Nations cradled in war, nursed by militarism, as Romulus and Remus in the lair of the she-wolf, take to war naturally. Men who, as boys, played with tin swords and tin soldiers, with toy guns and drums, have no conception of patriotism except that which is manifested in killing and being killed. And that kind of patriotism is nourished by history and poetry. Then there are military offices and emoluments; also manufacturers of guns and ammunition, and all kinds of war supplies, who are interested in the maintenance of a martial spirit. All these influences are so strong that peace talk has but little chance. In the rattle of arms and the din of gunfire, it is either not heard at all; or, if heard, it sounds strange as a foreign tongue. These facts Mr. Ford and his lady advisers seem to have overlooked.

The peace of the world cannot be brought about by a peace congress passing resolutions. That is clear from the fact that the Hague congresses have been followed by the worst war in history. Mankind must be educated up to better ideals than those now prevailing. But education is a slow process.

War will be abolished, as other savage institutions have been. Duelling was once impregnably entrenched in civilization. Those who opposed it were called cowards, poltroons, and without sense of honor, precisely as those who are opposed to war are to-day. But duelling had to go. Slavery was once esteemed a divine institution. Preachers proved it out of the Bible. Society and business were organized upon it. It was inground in the convictions of thousands. Those who advocated abolition were deemed wild-eyed fanatics, troublers, traitors. Yet down went slavery, although with a huge convulsion. It had to go. Everything has to go that is opposed to reason, common sense, and humanity. Therefore, war will go, too.

But the nations must be educated. They must be made to understand the enormity of the crime, the wastefulness of it, and the insanity of it. They must be made acquainted with the better way.

The gospel has been sent to the world for the purpose of teaching men the way of peace. If the nations would accept it and carry out its precepts, there would be no war. There would be courts of arbitration to judge between nations in accordance with just laws. And that is the only means of obtaining permanent peace.

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J. M. S.

READERS of the *Star* know, from press reports, that a devastating fire, a short time ago, visited the city of Bergen, Norway, reducing a large portion of the business and residence districts to ashes.

The property of the Church, however, was not damaged, and the meeting hall is being used to give shelter to many homeless. So President Hans J. Christiansen, of the Scandinavian Mission, informs the *Star*. The Lord is ever mindful of His people.

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### ADVANCE IN PRICES.

OWING to the general increase of the cost of labor and materials, the publishers have advanced the price of Bibles, as follows: The 10s. Bibles, now 12s.; the 12s. Bibles, now 14s. A few copies of the 12s. quality are still on hand, and can be had at the old price.

The Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, combined, is advanced from 11s. to 11s. 6d.

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### IN THE SCANDINAVIAN MISSION.

ELDER HANS J. CHRISTIANSEN, who presides over the Scandinavian Mission, writes from Copenhagen, under date of January 17th, this year:

“President Hyrum M. Smith.

“Dear Brother:—As we are beginning upon a new year, I must thank you for the past one, and wish you a very happy and blessed 1916, together with your beloved family. The elders who are laboring in this mission are all well and hard at work in their different fields. We are now twenty-one elders in the mission, but two of them will soon be released to go home, after having been here over two years.

“I am pleased to state that the mission, as a whole, is in a very good condition, in a spiritual, as well as a temporal way. During the year 1915 we have baptized ninety souls, and have made a good start in the new year, as several have been added to the fold since the 1st of January. We have no persecution at present. The authorities in both lands, including the priests, are doing us no harm whatever. Our people as a rule are feeling fine, although there are a few who wander away from the fold, and it seems impossible to prevent it.

“In regard to myself, allow me to state, my dear President, that I am feeling excellent in my labors as a servant of God. On January 9th, I was 68 years old, and our splendid choir, under the leadership of Elder Hyrum Jepsen (21 years old to-day), came and serenaded me before dawn, with some of our beautiful songs of Zion. We spent a most happy time together until Sunday school commenced, where a fine spirit prevailed. At 4 p.m. I baptized six souls, and at 7 p.m. I had the privilege of speaking to a very quiet and attentive congregation, where I told them why I believed ‘Mormonism’ to be true. When the day’s work was done, I looked back over the past days of my life for a few moments, and amongst

all my mistakes and many imperfections I have, the following are amongst the good features I found: In the forty-four years I have been a member in the Church, I have never doubted for a single moment that Joseph Smith was a prophet of God, and the same I can say of those noble men who have succeeded him. I have in that time spent nearly thirteen years abroad in the mission field, and eight and a half years as a home missionary amongst the Scandinavian people in Zion. I have also performed a mission in the Logan Temple. I have never been before a court of any kind, and have never laid any plan to harm any of our Father's children. I have, in that time, never supported saloons, or ever been inside their doors, at home or abroad. I have honored and obeyed the law of tithing, the Word of Wisdom, and other laws which the Lord has given, and I have done it because I have loved to do it; and it is with that feeling in my heart that I am laboring for the salvation of God's children to-day, and wish to continue. Kindly do not understand me to take any honor to myself for what little good I have done, as that belongs to the Almighty, but I only feel glad and full of gratitude to my heavenly Father for these blessings."

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### A STRONG TESTIMONY.

BROTHER FRED L. W. BENNETT, of Norfolk, England, who has occasionally sent a contribution to the *Star*, which our readers, no doubt, have appreciated, has recently had some correspondence with a Church of England minister, on "Mormonism." The gentleman wrote a letter in a newspaper, under a *nom de plume*, asking whether any reader could inform him as to the reasonableness of physical life in heaven, and this Brother Bennett did by lending him some Church books. The clergyman, in a letter to Brother Bennett, expressed himself to the effect that he admired some of the "Mormon" teachings, but he had no sympathy with the "social side or aspects" of "Mormonism." From Brother Bennett's reply to this, we make the subjoined extracts:

"My dear sir:—I have received your further letter on my return from London, for which I thank you. You say you have 'no sympathy whatever with the social side or aspects of Mormonism.' I wonder if you know anything about them! I hope you will excuse me, but I have seen so many statements of this kind, made by people who know as much about the subject as I do about the North Pole, that I make the observation as a matter of course.

"I have met hundreds of 'Mormon' missionaries, and I have never met one who has not been a fine example of true manhood. When I compare the 'social side or aspects' of the religious systems of my own country to theirs, it makes me almost ashamed to call myself an Englishman! This refers to the men I have met here in England. What about those in America? My sister and

brother-in-law, who have lived in Salt Lake City, and still live in the State of Utah, write, 'I have never met such true friends or such kindness anywhere before.' My brother, who until he met the 'Mormons' was an agnostic, says, 'You can see the gospel in their faces as they walk about.' Speaking of their Mutual Improvement Associations, he says, 'They are wonderful. Every youth is an orator, and would beat any professional preacher I have ever heard in England or France'.

'You should also know that the 'Mormons' are amongst the greatest lovers of education, music, poetry, science, and progress in the world. Indeed, they are the greatest, for they regard progress as an attribute of God's kingdom. Youths intended for agricultural pursuits are educated with as much care in a large percentage of cases, as those intended for professional careers are here. The 'Mormon' organ in Salt Lake City is the admiration of the whole musical world. A large per centage of the population—and a *very* much larger number, too—own their own homes, than amongst any other people in the world. The death-rate is lower, and the birth-rate higher than elsewhere, whilst the most notable of their social aspects is that illegitimacy is practically nil. Immorality with the 'Mormons' is viewed with the greatest abhorrence, and they regard it as second only to murder. In our own country illegitimacy is regarded with equanimity, and we have no less than 40,000 children born in it every year! I could give you numerous such cases at Southey, and many of the parties concerned have been, and still are, strict adherents of the Church of England. And yet you, as a class, presume to criticise the 'Mormons,' and call their social system impure. O! for a little sense of humor; a little sense of proportion. The 'Mormons' are said to treat their women as slaves, despite the fact that they have the vote and were amongst the first—if not the first—to obtain it in the world. Could the blindness of prejudice go much farther?

"You have admitted the purity of the doctrine of 'Mormonism,' as stated in the 'Key to Theology,' and 'Voice of Warning.' Now, can you conceive of a society with such a creed devoting all its energy to base objects, as their enemies assert? Why, if the smallest part of the stories circulated about them were true, it is a scientific fact that they would show it in their faces. This is a material point, and of greater importance than it would seem to be at first sight. But not only that, a strict inquiry into the subject was held by the Home Secretary a few years ago, and although he confessed at first to be against them, he stated in the House that he had found no cause to interfere.

"One of the most beautiful of the 'social aspects' of 'Mormonism' is that their tithe, which is a voluntary one, is devoted first to the sick and infirm, and to the upkeep of the Church afterwards. *Nothing whatsoever is paid to its missionaries* who, like their predecessors in the Church of Christ, often suffer persecution and

even physical injury in the course of their labors. We 'Mormons' believe in the literal interpretation of that passage of scripture which says, 'Be not deceived by those who preach for hire and divine for money, for they are not sent.'

"When John inquired concerning the identity of certain personages he saw in his vision, he was told, 'These are they which came out of great tribulation.' What tribulation are our ministers likely to come out of? The office gives them not only a substantial living, but a high social standing, and the position is almost exclusively conferred upon members of the middle and upper classes. Men choose it as they would choose a profession, and the holders of livings never profess to more than *feel* that they have been called. I might just as well feel that I have been 'called' to perform my everyday duties. The 'social side and aspects' of 'Mormonism,' of which you seem to have a dread, prevent all this, because, in the first place, as I have already stated, a man does not get a salary for preaching. The expositors of 'Mormonism' are called as the servants of God were called of old. No man should be allowed to take this sacred office upon himself. History repeats itself, and particularly is this so with religious things. Here is a brief extract concerning Socrates and his attitude to the pagan religion of the day. It sums up the position of the ministers of our day v. 'Mormons,' admirably:

"\* \* \* Then many were hurt by his teaching, especially by his cross-questioning, and felt rebuked by his unselfish life. They were like their fathers, who once met to decide who should be banished from the city. \* \* \* "Aristides," was the reply. "And, pray, what wrong has he done you?" "Oh, none; but I am tired of hearing him always called the just."

"Further, many conservatives, preserving the prejudices after they had lost the convictions and virtues of their ancestors \* \* \* Thus Socrates was accused of not believing in the gods of Greece, and of corrupting the young men. For the distinction of church and state was unknown to heathendom, and the care of religion was believed to be both the right and duty of the civil magistrate, religion being with them only a matter of outward conformity, merely a political duty. Religion was thus established and endowed in Athens, and the state fixed the national creed, and inflicted pains and penalties upon all who dissented from it.' (The latter part has to be deleted in our time owing to the growth of democracy).

"I do not expect 'Mormonism' to become popular, for it is written, 'Strait is the gate, and narrow is the way, and few there be that find it.' We are small in numbers, but then again it is written, 'Fear not, little flock, for it is your Father's wish to give *you* the kingdom.' If the world despises 'Mormonism,' why does not the world treat it with contempt and not misrepresent it and revile its adherents? The truth is, the world is afraid of it. Satan

has got such a hold on almost every institution that he will overthrow it if he can, and he is using many willing, and some innocent tools in the effort. But it will *not* be overthrown. We are living in the dispensation of the fulness of times, a time when God's kingdom shall never again be broken up by a universal apostasy. I would not sell my membership with the 'Mormon' Church for the crown of England. I know this will sound very strange to you, but I tell you that you reject the message you have received at the peril of your salvation."

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### FROM THE MISSION FIELD.

**Release and Departure.**—Elder Joseph O. Stone has been honorably released from his labors in the British mission and sailed for home January 26th, 1916, per s.s. *Baltic*.

**Baptisms.**—A baptismal service was held January 25th, 1916, in the North Sea, at Black Hall Rocks, Hartlepool (Newcastle conference), when one soul was added to the Church of Christ, Elder Willis S. Thomas officiating.

**Arrivals.**—The following-named missionaries for the British mission arrived January 30th, 1916, per s.s. *St. Paul*: George Moroni Tonks, Victor, Idaho; Jesse Willard Lloyd, Rexburg, Idaho; William James Loosle, Clarkston, Utah; Henry Hendry Parker, Evan Owen Perkins, Wellsville, Utah; Hyrum Harper, Harper, Utah.

**Appointments.**—The elders who arrived for the British mission January 30th, 1916, have been appointed to labor in the following conferences: George Moroni Tonks, Henry Hendry Parker, Liverpool; Jesse Willard Lloyd, William James Loosle, London; Evan Owen Perkins, Hyrum Harper, Newcastle.

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